

daughter because she had made her home with the Downs family and refused to live with her father. Later on his writings partook of the nature of prophesy and he became possessed with the hallucination that he was the Elijah of Malachi 4:5, and John 1:21. He taught that he was the fulfillment of prophecy and the veritable Elijah who now had come just before the notable day of the Lord which was near at hand, and his kingdom should be established from Jerusalem. Hummer as the veritable Elijah was to lead in person, the faithful who should hear the voice of the prophet, to the Holy Mount to be present at His coming to establish His kingdom.

Among those who heard the voice of this prophet was Joseph Meyers, one of the most active and benevolent members of the Falls City Brethren church at that time. Hummer claimed that it had been revealed to him positively that he would not see death and his followers would not die until the Lord should come. For this reason he was going to Jerusalem, but he would first announce to the world thro the medium of pen and tongue that he, the Elijah of history and prophecy, was here to fulfill his mission, "to turn the heart of the fathers to the children and the heart of the children to the fathers." But the time at last came when he should heed the divine call and repair to Jerusalem. He sold all his earthly possessions and proceeded to embark for the journey. But alas for the would-be immortal Elijah! The mortality of Lewis O. Hummer asserted itself and he died the natural death of the ordinary mortal man just on the eve of his expected departure to Jerusalem. It was believed for a while that Hummer was now numbered among the false prophets, and the few who had been inclined to accept and follow his teaching would consider that his doctrines had died with him.

But credulity is most stubborn, and error frequently survives among the credulous in the face of the most convincing testimony against it. Joseph Meyer's credulity had indeed received a severe shock in the death of Hummer, of the certainty of which he could have had no doubt, for he had attended him in his sickness, and assisted in his burial; but he in time somehow became reconciled to the mistakes of his Elijah, and resumed the teaching of the "Jerusalem doctrine," with renewed zeal.

It was not, however, until after he had sold his farm in Nebraska, and had moved to Smith Co., Kansas, that he finally put his preaching in practice, and selling his possessions went to Jerusalem to anticipate the coming of the Lord.

Among those who went with him from Kansas were most of the members of his own family, including his son-in-law, Yantes, (inaccurately spelled Yautic in the clipping,) but there were others of like faith with whom Meyers had corresponded who went about the same time from Chicago, and perhaps other parts of America; and these constitute

what is known as the American colony in Jerusalem.

It is now believed that Hummer had not evolved the doctrine he taught out of his own brain, but that he himself was a disciple of a Mrs. Spofford of Chicago, whose interpretation of Old Testament prophecy and New Testament teachings ran together in the same bemuddled channel. There is no evidence that Mrs. Spofford was in any way responsible for the discovery of the modern Elijah in the person of Lewis O. Hummer. The honor of the discovery of the prophet in Hummer, belongs to Hummer alone.

Recently, the true condition of the American colony in Jerusalem, was divulged through a Chicago newspaper who had gained its information from a Chicago woman, a member of the colony who had returned to her former home.

The report thus given by the Chicago paper concerning the present condition of these Jerusalem people is too shocking in some of its details to be repeated here; suffice it to say that according to the report given by this escaped member of the society, advantage was taken of the credulity of these people, by certain designing and wicked persons, to get control of all their property, which according to their faith was all put into a common fund and through chartered rights, procured from the Turkish government, they have complete possession of the corporation and control it absolutely, holding its members in abject bondage. They cannot even communicate with their friends by letter as all their correspondence is scrutinized and nothing derogatory to the management of the corporation is allowed to be published to the outside world.

Several months ago John Yantes received a letter sent surreptitiously from Jerusalem by his brother, which induced him and his brother-in-law, Mr. Hyde to make the journey to Jerusalem to relieve their friends from bondage and distress and bring them back to American soil.

After their return, which is now soon expected, all the facts will become known, and it is believed that the illusion of these credulous people will have been thoroughly expelled, and perhaps their sad experience will serve to teach a valuable lesson to others who are inclined to follow in the wake of every enthusiast and teacher of false doctrine that happens along.

E. L. YODER.

#### Maple Grove, Ind.

The work at this place is moving along nicely in all the branches of the church work. We commenced our series of meetings Wednesday evening, Jan. 12. Brother Summers not being able to hold the meeting we secured the services of brother J. M. Fox, of North Manchester; he came to our assistance Monday eve, Jan. 17, and preached for us until we closed our meeting on the 6th of Feb. Brother Fox is a man who is not afraid to preach the whole gospel. The immediate result was eight accessions and one

ordained. We had a good meeting and good attendance considering the rainy weather and muddy roads. The church has been wonderfully blessed by the meeting. We feel assured there has been seed sown that will tell in time if it is properly nourished. May God's choicest blessings rest upon our pastor and Brother Fox and may he crown their efforts with success. Our Sunday-school is moving along in good shape; good attendance and better interest is manifested than during the summer, although the attendance is not quite so large. Let us all keep on working for evergreen Sunday-schools, for the Sunday-school is one of the best schools for children and more interest should be taken in the Sunday school than there is at the present time especially during the year 1898 than we ever have for the upbuilding of the Master's cause.

ALBERT W. EVANS.

Eaton, Ind.

#### Lanark, Ill.

For several reasons the church at this place decided early in the winter to hold her yearly special gospel meeting by her own help. We closed a two week's meeting on the evening of the 10th of Feb. This afternoon we baptized three applicants, a father, son and a young man from Brother Talley's congregation, who was visiting relatives in our town.

We never conducted a series of meetings that was accompanied with more lukewarmness than this one. The immediate results however were not at all discouraging.

Prospects for more ingathering are quite favorable, and we hope to be able, by the help of God, to persuade others to accept the Savior, ere the year closes.

We will try and preach His word the very best we can and earnestly seek his guidance and teaching and leave the remainder with dear Father above, feeling that all will be well.

Yours for the success of the Master's cause,  
Z. T. LIVENGOOD.

#### Union Salem, Ind.

It has been quite a while since I have written, but will say that we are getting along very nicely with a membership of forty. Had a revival meeting held by our pastor, L. A. Hazlett. Three souls confessed Christ. Although the numbers were few, yet we feel that much good has been done. People have been made to think. Probably this has been but the seed time and by and by will come the harvest.

Our pastor gave us very interesting sermons. The weather was against us part of the time, but we had good crowds and above all the very best of attention. We were greatly encouraged to see some come through bad roads and weather to hear the gospel although they did not give their hearts to God. but we hope and pray that the words which were spoken by our pastor may go with them and they may yet turn before it is too late.

CORA A. BECKNELL.